A black and white photograph of a man from behind, wearing a dhoti and a shawl, standing on a map of Southeast Asia. He is looking towards the right side of the map, which shows the Philippines and Australia. The map features labels for Singapore, Sumatra, Java, Manila, and Australia.

Forth~

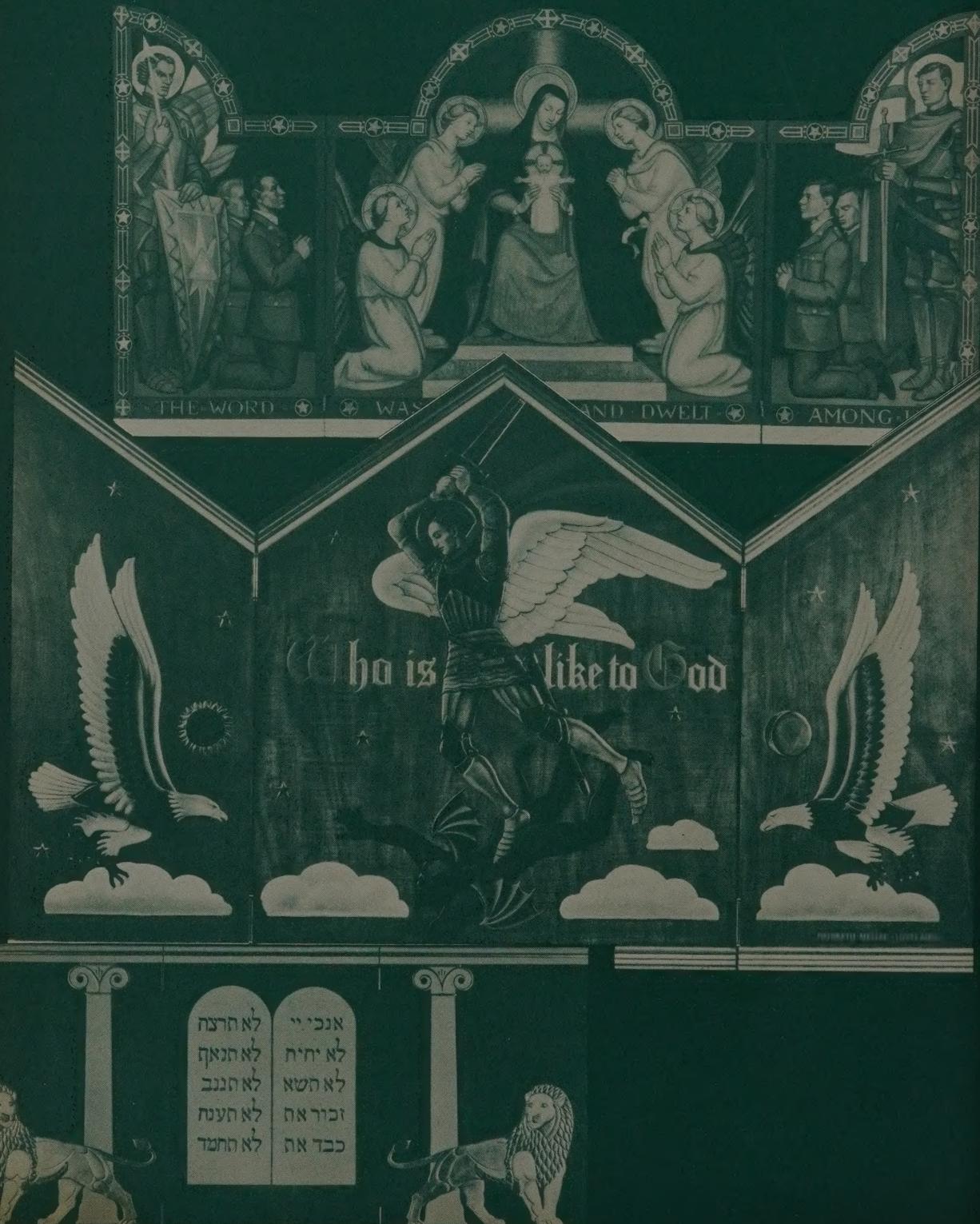
The Spirit of Missions

MARCH • 1942

AUSTRALIA

Noted Artists Design Chapel Triptychs

A series of triptychs designed by noted artists will appear in Army and Navy chapels now under construction. They are arranged for use on portable altars, meeting the necessity of using an assembly room or chapel for services of different creeds and communions. Three of the designs are shown herewith. The one at the bottom is for Hebrew services.



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THE COVER: Great missionary endeavors of both the English and American Churches are located in the center of intensive war activities in the Southwestern Pacific. The type of people and the Malay-Dutch East Indies-Philippine areas are indicated by the cover of this issue. Something of the Church's work here is related on Pages 18 and 19.



A great offering for the support of the Church's work among those in the armed forces will be taken throughout the country on March 8. This offering will climax the Army and Navy Commission's appeal to the Church.

FORTH QUIZ

The following questions are based on articles in this issue. Can you answer them?

1. Name three prominent Churchmen who are serving as Generals in the U. S. Army.

2. Who has been appointed to succeed Dr. Raymond C. Knox as Chaplain of Columbia University?

3. What event brought High Commissioner Sayre to Besao shortly before war started?

4. Are the Navajos increasing or decreasing in number?

5. What defense trades are being taught at the Voorhees School in South Carolina?

6. What kinds of work are possible in the mission while Soochow is occupied by the Japanese?

7. How large is the Italian colony in Hackensack, N. J.?

8. What will climax the Army and Navy Commission's drive for \$385,000?

9. What part did Christ Church, Philadelphia, play in the organization of the Episcopal Church in the U.S.?

10. Who founded the Church Congress and when?

11. What good effect has World War II had on the Holy Land?

Answers on page 34.



WIN THE WAR--AS CHRISTIANS

By H. ST. GEORGE TUCKER, Presiding Bishop

THE President has said that we must and will win not only the war, but also the peace.

Victory in the war is a prerequisite for winning the peace, but something more than a physical triumph is needed to make the ensuing peace an opportunity for producing a better world, one more in accord with God's purpose.

To do this we must win the war as Christians. War of itself tends to arouse just those evil passions and motives, that heresy that "might is right," that nature gives to the strong a mandate to dictate to the weak, which we denounce in our enemies.

It would be of little avail to win a physical victory in our struggle to preserve freedom and the democratic way of life if in winning we become infected with the germs of those very moral diseases which have always proved destructive to liberty, peace and human well-being.

If we are honest with ourselves we will recognize, quite apart from the moral dangers incident to war, that in our actual way of life we fall far below the moral level necessary to maintain the ideals of freedom, justice and democracy.

If Christian nations fail to act on Christian principles, if (except in times of crisis) we fail to show unity of purpose and willingness to sacrifice our individual interests for the general good, is it not because in our personal and occupational activities we display the very moral faults which we denounce in theory?

God has given England and America ample opportunity to demonstrate to the world the superior worth of freedom and the democratic way of life. If a large section of the world has not only failed to be impressed, but has reacted violently against these ideals, may not the blame be partly ours? In our own internal life, have we not too frequently used liberty as an occasion for the flesh or as a cloak of malice? Has not democracy often been

ineffective because its possessors have been wanting in self-restraint and indifferent to the responsibilities it involved?



Metropolitan Museum
"Universal Peace"

Unless the moral defects which in the past have undermined and weakened democratic institutions are eliminated, is there any reason to hope that they will work any more effectively after the war has been won than during the recent peace? Victory may save democracy from sudden death, but it may still leave it the victim of a slowly working, deadly disease. If so, what can we expect of the future but another even more terrible crisis?

It is true that the manner in which the war was thrust upon our own country produced a tremendous moral reaction. It created unity of purpose, energy of action, willingness to sacrifice, determination to throw every resource into the struggle. When, however, the fires of war have been ex-

tinguished, we must guard against a fall of moral temperature to the former level of non-efficiency. Moreover, while war stimulates those qualities which are needed for its successful prosecution, along with them it arouses others, such as hatred, revenge, ruthlessness, which are incompatible with the justice and love needed for a proper peace settlement.

We cannot assume, therefore, that the winning of the war in itself will accomplish the purpose for which we profess to be fighting. This would be true even if that purpose were merely our own security. Experience has shown that a security established by military victory is short-lived.

But surely even from the point of view of worldly wisdom we cannot limit the purpose of this terrible struggle to the preservation of the *status quo*. The war itself is a demonstration of its inadequacy. The recognition of this is found in the frequent pronouncements that we are seeking to establish a new and better order. How then can this be accomplished?

What contribution does God call upon the Church to make? Is it not the establishment here among ourselves of the new order which we believe to be God's will for the world? We can win the war as Christians only by making America really Christian.

This means more than high moral standards. High moral standards without the power to live up to them are a cruel mockery. How shall we acquire this power? The Christian answer is that it can be acquired only through faith in God. This new order is God's purpose for the world. It is only as we put ourselves under God's direction, submit ourselves to His guidance and open our hearts to the reception of His power that we can hope to achieve it. "Except the Lord build the house the laborer laboreth but in vain," is a truth that has been confirmed by too many centuries of human experience to need any further proof.



Mist rising from the valley over many peaceful Philippine rice terraces a few weeks ago now has given place to the smoke of battle.

Bombs Fall Near New Besao Church

ONLY ten days before the Philippines became a center of intense concern to all the world, the Rev. Vincent Gowen wrote from St. Benedict's Church, Besao, in the Mountain Province, "Besao is remote from the main current of the world's affairs." Two weeks later the front page of all the great newspapers reported bombs falling not fifty miles away.

A fine new church, desperately needed for more than ten years, has just been completed at Besao. Fr. Gowen's thoughts, written down while peace still prevailed, give an insight into the simple primitive minds of his Igorot people. One can only imagine what modern war means to them.

"For uncounted years," he writes, "Besao lived its self-contained exis-

tence, raising its food on a gigantic system of rice terraces, too fearful of its neighbors to have commerce with them." Ten years ago money had hardly begun to circulate there. Revaluation of gold made the Philippines gold mines profitable to develop, and Besao's young men now go to work in them, bringing home wages to convert their grass huts into less picturesque but more substantial homes. When Fr. Gowen first came to Besao, fourteen years ago, he had but two neighbors on that mountain top. Now the tower of the new St. Benedict's looks down on a closely built town. Here a congregation of 600 has been trained to sing, unaccompanied, several plainsong settings of the Eucharist and scores of hymns.

The church was built with funds bequeathed by Mrs. Samuel Thorne of New York and made available through the New York diocesan Woman's Auxiliary. "To a generation in America,

spending money by the million," observes Fr. Gowen, "it may come as a happy shock to know that anything worth while can be secured for as little as \$8,000. This would pay for only a fraction of a second in the world's current task of destruction, yet it has provided for one of the Church's mountain missions in the Philippines a church to stand for years to come."

The architect, Jan Van Wie Bergamin, has built many of the finest buildings for the American mission in China and Japan. Working with the Igorots, wholly untrained in foreign architectural processes, was a new experience but his skill and constant watchfulness have produced a building "not only economical but strong and abundantly lovely to see," observes Fr. Gowen. Its stones, quarried from near-by mountains, show gray and blue and golden brown. Over the altar stands a carved figure of the risen Christ in crimson and gold.

BLACK-OUTS needed no practice here. There are weeks, it is true, when pine torches flare in the rice terraces as the people fish for frogs, other times deep in the dry season when fires gleam beside the watchers who are making sure no one diverts the water trickling into their fields; but usually the black-out in an Igorot village begins, as it has begun for centuries, with the swift lapse of daylight at sundown. Only the quenching of the missionary's oil lamp is needed to complete the darkness of the sleeping settlement. Hens stop cackling, dogs stop barking, children stop screaming: the mountainsides are left to crickets—and ghosts.

It takes years for the missionary to realize that he is dealing not only with the living people he meets in the daytime; he is dealing, in baffling, disconcerting ways, with the dead. Here in Besao the Mission of St. Anne has established its church and school on a shoulder of mountain once so evilly haunted that in the old days men dreaded walking past this ridge even when the sun was shining. They would not linger to enjoy its broad outlook over miles of wrinkled slope and sharply cleft gorge, a landscape over which the afternoon sun throws a golden skein as it traces the outline of every tiniest hill.

Fourteen years ago, when the writer first came to Besao, he had but two neighbors. Since that time the near-by houses, iron-roofed, iron-walled, significant of hard cash earned in the Benguet gold mines, have multiplied till the tower of the new St. Benedict's surmounts a closely built town. The mission, so the people say, has banished the evil spirits from this notorious

Philippine 'Blackout'

By VINCENT H. GOWEN

section of Kiniway, although, as one man facetiously suggested, they may have passed into the Kiniway children, a guess with which the missionary, often harried by the enterprising deviltry of these youngsters, is disposed to agree.

The mission, in the daytime at least, has scared away the "anito," just as Igorots have sworn to have seen the mission roofs parry bolts of lightning in the thunderstorms which detonate across our ridge. But at night the ghosts are bolder. You can walk in the darkness, as I have often walked from Sagada five miles away, and never see a living creature except the carabaos which slide like grim shadows down the slopes in front of you, or the bushes which look so much like savages crouching with spear or head axe that they make you jump.

There is a lake to pass where ancient battles were disputed; on windy nights, so the report goes, the cries and groans of the warriors can still be heard, though how this is known I cannot tell, for no one comes that way to hear them. After sunset the Igorot abandons his outdoor world to the ghosts.

That the grounds of St. James's, Besao (fortunately, not the buildings), are haunted is brought home to us every now and then by the screams of excited students shouting at some blood curdling hour to frighten away

an "anito" they have seen below their dormitory window. I have watched a boy, hysterical from sitting at the death bed of his father, come shrieking at the top of his lungs, livid and trembling because his father's ghost had waylaid him almost at the school gate.

The truth is, we live in a region still powerfully managed by the dead, a land of omens and spells and of nocturnal fears so potent that even the missionary, with his different outlook, his different inheritance, has to barricade his mind against them with every resource of cool reason.

In Besao there are women known as "mem-sip-ok," whose function is to explain auguries and dreams and identify the ghosts. Last year one of our outstation teachers, who came home every Friday and returned to his remote school each Sunday afternoon, died suddenly from influenza not long after the death of his two children. The Igorots, many of them convinced that the man had been poisoned by the people of the village where he taught, maintain that he still goes to his school week by week. A few months ago his mother, while digging camotes in her field, felt a violent tug at her hair. Turning round in quick alarm, she saw her dead son standing before her. After a wordless glance he vanished. The

(Continued on page 32)

New church at Besao was dedicated just as war started.

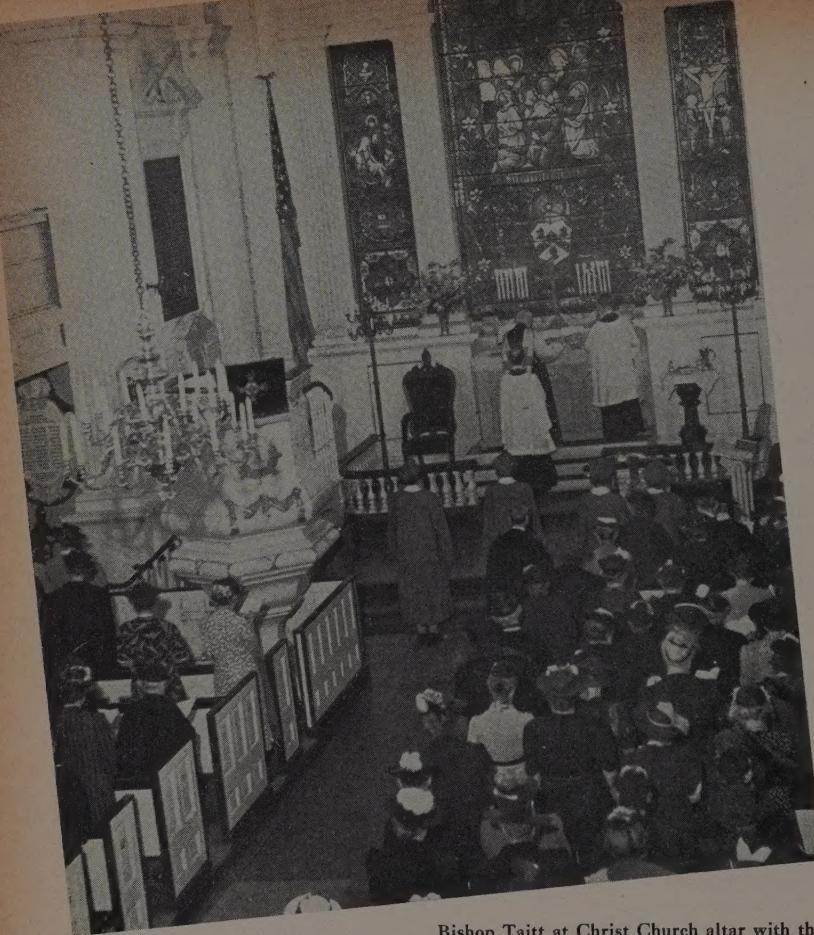
Acting Gov. Rodrego, Commissioner Sayre, Bishop Binsted, Architect Jan Bergamini, the Rev. V. H. Gowen, at dedication.

Young Igorot Churchwoman is happy over her new church.



Famous Old

PHILADELPHIA



Bishop Taitt at Christ Church altar with the Rev. E. Felix Kloman, rector, behind him.

WITH the coming of war, Americans today are beginning to value still more those historic shrines which are so intimately bound up with their early fight for liberty. Preëminent among these is old Christ Church in Philadelphia—often called the "Patriots' Sanctuary."

Founded in 1695 under a provision in the original charter of King Charles II to William Penn, Christ Church is the oldest Episcopal parish in Pennsylvania. Here the Colonial governors had their state pew marked by the coat of arms of William III and here the descendants of William Penn worshiped for generations. For sixty-six years after its organization this was the only Episcopal congregation and edifice in Philadelphia. It was in Christ Church that the American

Church was organized, its constitution framed, and the amended Prayer Book adopted in 1785, when steps were taken to secure from England the Episcopate for America.

But this is not only a cradle of the Church; it is a cradle of the country

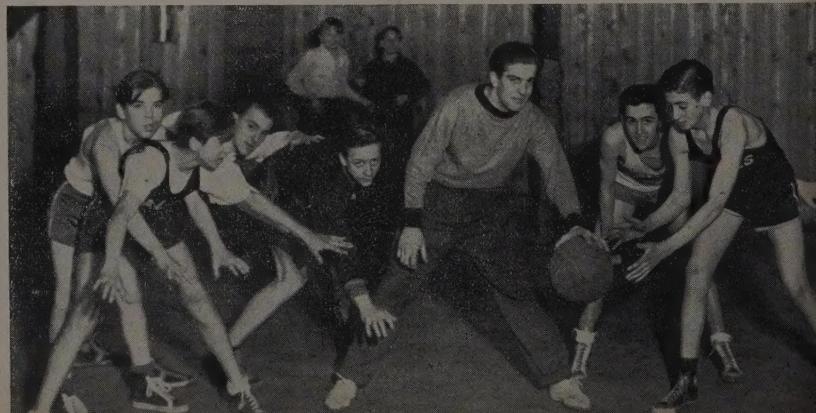
itself, for in this church a galaxy of America's Revolutionary patriots came for worship and meditation during the years when they were planning a new democratic society. On a Sunday morning here in the closing years of the eighteenth century a visitor might have seen a dozen worshipers who had played a prominent part in the founding of the Republic.

Philadelphia was then the capital of the United States and during part of his two terms as President George Washington and his wife Martha, occupied pew 58 regularly. This next became the official pew of the country's second President—John Adams, and later was occupied by the Marquis de Lafayette on his second visit to the United States in 1824-1825.

A few rows beyond the President's pew was that of Benjamin Franklin, who was a member of the committee that built the spire and imported the church's famous bells in 1754. Eight of these pealed forth the Declaration of Independence in unison with the Liberty Bell on July 4, 1776.

In nearby pews were Robert Morris, whose success in raising funds made possible the financing of the Revolution, and Francis Hopkinson, signer of the Declaration of Independence, chairman of the first navy board and designer of our flags. Hopkinson's son,

Basketball is among the popular sports with many of the boys of this old parish.



Christ Church--Cradle of Nation

EICE WAS SANCTUARY OF WASHINGTON AND FRANKLIN

Judge Joseph Hopkinson, author of the national hymn, "Hail Columbia," also worshiped here and Mistress Betsy Ross, who won immortal fame by sewing the country's first flag, occupied another pew.

Throughout the Revolution and during the formative years of the new Republic, Christ Church was the center of worship for many of those in positions of authority. Shortly after the battle of Lexington in 1775, the Continental Congress attended a service of fasting and prayer here, and years later many of those who framed the Constitution of the United States in 1787 regularly attended its services. These same men helped to reorganize the old church and make it American. The church also numbered among its members the committee of three who built Independence Hall as well as its architect, Judge Andrew Hamilton, who was a vestryman.

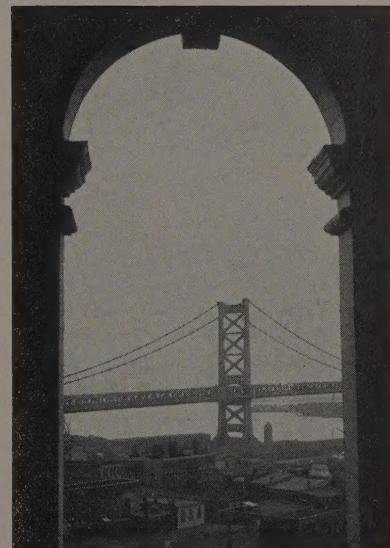
The first church building was finished before 1697, but many alterations were made during the following thirty years to accommodate the increased attendance. The present edifice, which follows the general style of famous St. Martin's-in-the-Fields in London, dates from 1727.

At the historic baptismal font which has been used throughout the nearly 250 years of Christ Church's existence, scores of distinguished Americans have

been baptized. Among these was a future rector of the parish, William White, first Bishop of Pennsylvania and long Presiding Bishop of the American Church. He is interred before the chancel rail and his episcopal chair is beside the altar. Among the treasures of the church are several of the service books which were in use at the time of the Declaration of Independence. On the day independence was proclaimed, the vestry met and voted to omit the prayers for the King of England and these books, with the corrections in Dr. White's handwriting, are still preserved.

Christ Church's rectors have included both British subjects and American patriots. Among these were the Rev. Dr. Thomas Coombe, chaplain to King George III, and the Rev. Robert Blackwell, chaplain of the American Army at Valley Forge. Other clergy have included Bishops Welton, DeLancey and Kemper.

Should all other records be lost much of the history of America's Revolutionary era could be written from the inscriptions on the tombstones in the old Christ Church graveyards. For in the burial grounds (beside the church and at Fifth and Arch Streets) are interred seven signers of the Declaration of Independence: Franklin, Morris, Wilson, Hopkinson, Rush, Ross and



A modern view from historic tower showing Delaware River Bridge in background.

Hewes; five signers of the Constitution; and many distinguished Army and Navy officers including General Charles Lee of Revolutionary fame, Generals Morgan and McCall of the Civil War, and Commodores Truxtun, Bainbridge, Biddle and Richard Dale.

Today Christ Church, where the first House of Bishops met more than 150 years ago, is more than an historic monument. It is a center which, nearly two and a half centuries after its founding, is still carrying on active Christian worship and work under its rector, the Rev. E. Felix Kloman.



Nearly 11,640,000 soldiers attended religious services at U. S. posts, camps and stations during the fiscal year ended June 30, 1941, according to a report to the War Department by William R. Arnold, chief of chaplains. Average attendance at each service was 97.8 persons.

Soochow Mission Serving Hordes of Refugees

By HENRY A. McNULTY

A novice schoolmaster in China, in 1909, later head of Soochow Academy, today a veteran leader, relief administrator, and head of a mission staff of sixty Chinese men and women, the Rev. Henry A. McNulty was one of the heroic handful of foreigners who guided and protected the Soochow refugees through the early months of the war. He then helped them through the difficult days of Japanese military occupation, as he tells here.

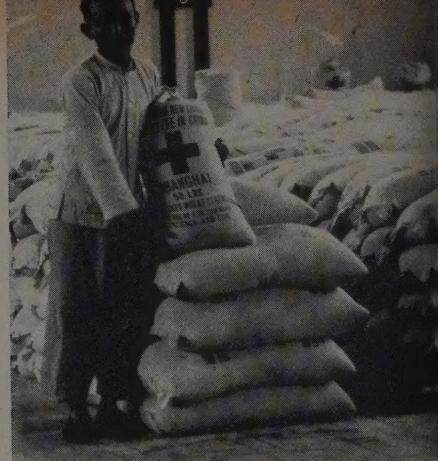
WAR came crashing down on the Chinese city of Soochow, making it a chaos of danger and desolation. The Church's mission stood firm, comforted the sorrowing, and turned all its strength to building up new life in the tortured city. Today, within the mission walls the Church's life is so vigorous one might think all that has happened in the past four years was but a bad dream.

The ancient and once beautiful city was a thriving place, an educational

center, where thousands of rich gentry had fine homes, where families of small means had treasured heirlooms, paintings or scrolls or bronzes, and where even the poor had enough to eat and a little pork or chicken or fish with their rice.

When war struck Shanghai, sixty miles east, masses of refugees fled to Soochow and the relief committee, foreign and Chinese, was organized to help them. Preceded by air raids and terror, the Japanese military came sweeping on to Soochow, and the Soochow population itself became refugees. Those having money went far west or south but the mass of the people fled into the hills sixteen miles outside the city.

A month later a Chinese puppet government was inducing the courageous ones to come in from the hills. A few at a time, they returned, not without danger and pitiful sufferings, to the site of their wrecked homes and to their empty looted shops. Today the city is but a shabby-genteel re-



Wheat is collected in mission gymnasium.

minder of the glory that was once Soochow.

To the Chinese Church leaders, clergy and laymen, who remained in the city or returned to it and who recognized the great opportunity before them, is due the continued activity of the Church and much of what has been accomplished.

The moment the air raids ceased, Mr. O. T. Tsang, treasurer of Soochow Academy, began clearing up the grounds. A thousand soldiers occupied the school buildings, thirty officers were in the McNulty residence, but still Mr. Tsang and his friend, Mr. Li, stayed on the premises and by their courage gained the good will of the "guests."

The Chinese rector of Grace Church, the Rev. C. C. Chu, had shepherded a hundred Christian refugees to the hills, and in due time bravely brought them back to the city. The congregation had gone, the girls' school had closed, the boys' school had moved to Shanghai. Of the four Christian hospitals

A Buddhist friend.

The Soochow mission staff. Mr. McNulty is in center, front row, and to his left, the Rev. C. C. Chu.





Coolies then take it to several stations for distribution.



Many needy members of Grace Church receive their share.

only one, the Methodist, could function. Food and costs were soaring while the great mass of tragically poor people lived on the edge of a precipice with despair around them and starvation before them. Shopkeepers were especially hard hit; they could not afford to go west, and all their little stocks of goods were gone—destroyed or looted. Equally tragic was the situation of the professional people since no one could afford to ask for professional services. Art treasures were pawned, and in that first summer even winter clothes were sold to satisfy the immediate gnawing problem of daily food.

Children needed schools but no one could pay for education. The health situation was precarious. Many could not afford to bury their dead. The Church, with its educated and self-supporting membership gone, was faced with the care of crowds who could not even read.

Mr. F. U. Chen runs the mission clinic.



Starting instantly with the most pressing need, the little handful of foreigners and Chinese leaders from all the missions secured and distributed rice to the most needy. Then a clinic was started. Then welfare centers for children. Classrooms of Soochow Academy house one of these centers for over a hundred children. (The Japanese soldiers eventually left the premises.) The American Red Cross, aiding the people of occupied regions as well as those in unoccupied areas, has supplied thousands of bags of free wheat. The Church's mission became the relief headquarters in Soochow. Week after week this distribution of life-saving wheat or rice has continued, year by year.

Along with this has come the renewed activity of the mission for its new flock. Contrasted with the terrors of 1938 and the bitter struggle ever since, the parish life today seems unbelievable. Although Japanese soldiers now guard all the nine gates of the city and watch every Chinese who goes in or out, although four trains were bombed within a short distance of Soochow only a few weeks previous to this writing, one bus was shot at, and one with its nine passengers was blown up by a land-mine, yet within the mission compound, where grass is green and flowers bloom, the buildings are now in good repair; 500 children swarm to schools in the mission buildings, from kindergarten through junior high, and another 400 are in primary schools elsewhere in the city. Sixty young women are learning to do embroidery, which will make them self-supporting. The clinic in Grace Church

parish house treats over 1,000 a month.

Thirty to forty communicants attend the early service each Sunday and nearly 300 persons attend the later service. Several hundred children are in Church school. All through the week there are services in Christian homes. Once a week a large gathering of people almost illiterate come to learn how to read simple books about Christianity and to hear Christian stories. Classes preparing for baptism or for confirmation meet every week. About sixty are baptized in a year, forty confirmed.

The Episcopal Church's China Emergency Fund, which General Convention of 1937 voted should be at least \$300,000 has been of the most direct and indispensable help here. Repairs have been made, without which the mission buildings would have been useless. Grants to Chinese members of the mission staff, teachers, servants, and others, have kept them at work and made the work itself possible. In addition to the general Fund, personal gifts from many individuals have kept destitute and discouraged families from despair. Children have been helped whose parents under normal conditions would not dream of accepting help for them.

A little money enables a boy to become an apprentice and so, later, to be self-supporting. A distracted mother who has pawned everything for her children is given a few clothes. A father dreads the sale of his few little treasures but must have food for a sick wife; they are aided. A shop-

(Continued on Page 32)



The Rev. James Widdifield, St. Paul's Memorial Church, Detroit, welcomes Midshipman Theodore Marx, Annapolis '42, home on furlough.

MO Pearl Harbor in the Church's aid to her men in military service!" That is the keynote which is being sounded from one end of the country to the other just now as the Church prepares for a nation-wide outpouring of interest in her youth. The demonstration will occur on March 8 when a free-will offering will be taken wherever such has not already been given. The offering will be for the Army and Navy Commission's Fund and will climax the Commission's drive for a minimum of \$385,000.

Work with young men in camps, training stations, on the high seas and overseas—that in short is the Commission's job. And, as the Presiding Bishop and other Church leaders have clearly stated, it is a job which no other agency is doing or can do.

"Keep the Church with our men in service," is the keynote of the Commission's program and it is doing just that by providing altar and other church equipment to the 200 Episcopal chaplains in the Army and Navy; by providing Prayer Books and other religious literature for the men; by paying pensions of chaplains who have left their parishes; by aiding parishes and missions near camps and swamped by the influx of numbers of service men.

In World War 1, the Church con-

Offering March 8 Climaxes Effort to Aid Service Men

SPECIAL COLLECTION ON THAT DAY
WILL HELP ARMY-NAVY COMMISSION

ANOTHER A. E. F. has gone to Europe. Which recalls experiences of World War 1 to the minds of many who served in the armed forces abroad. Bishop Henry K. Sherrill, chairman of the Army and Navy Commission, was chaplain overseas in the last war. He tells this story of one of his experiences:

When I was in France I was going through a hospital ward one day, and there was a soldier all bent up in bed. I said to him, "What is the matter?" "I have pneumonia and I hope I die." I said, "That is no way for a young fellow to talk." "I don't want to live." I finally got out of him that he had been

nine months in France and in some way his mail had miscarried and no word had reached him from home.

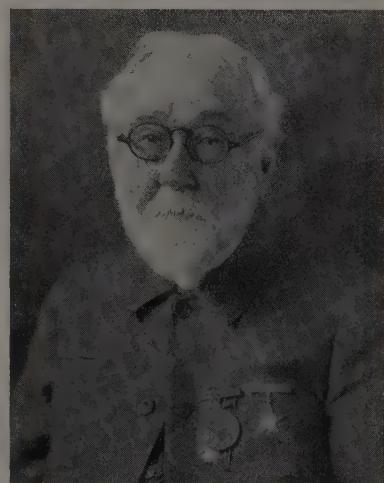
The people of Trinity Church had given me some money, and I took some of that and cabled to his people in Ohio. Inside a week I had an answer: "All well. Eagerly looking forward to your return." He wore that cablegram in the pocket of his pajamas and I am certain it did more toward his recovery than all the medical and nursing staff. It is that type of service you cannot budget. It does not come within the sphere of army regulations, but our chaplains ought to be allowed to meet such needs.

tributed over \$800,000 for a similar job, done under the leadership of the late Bishop Lawrence of Massachusetts. The present Army and Navy Commission, headed by Bishop Henry K. Sherrill of Massachusetts, had laid out its plans and set its goal before the Pearl Harbor fiasco of December 7. Hence the amount it is asking—\$385,000—is probably far short of what it will need to see the job through.

From the standpoint of the Church's future, the Army and Navy Commission's program is the Red Cross, the U.S.O., and all the other war emergency programs rolled into one. Because, as Bishop Sherrill has been saying as he traveled through the country, the young men now in military service are in a real sense the future of the Church.

As this issue of *FORTH* went to press, reports of immediate response and sizeable contributions were beginning to roll into Army and Navy Commission Fund headquarters at 20 Exchange Place, New York.

Oldest living Army Chaplain is the Rev. William F. Hubbard, 97, of Van Nuys, Calif., shown wearing Corps badge and Gettysburg medal. Retired in 1898 as rector of St. Luke's Episcopal Church, Harserville, N. Y., Mr. Hubbard is the only surviving member of the 149th New York State Volunteer Regiment.



Churchmen Are On News Front

Many Churchmen are prominent in the war news these days. Heading the list is President Franklin Roosevelt, (right, signing Declaration of War), senior warden of his parish at Hyde Park, N. Y. Shown below, l. to r. are three more Churchmen, Admiral Harold R. Stark, chief of naval operations, General George C. Marshall, chief of staff of the Army, and hero of the Philippines General Douglas MacArthur. Bottom, l. to r. Under Secretary of State Sumner Welles, delegate to the recent Pan American Conference at Rio de Janeiro, Francis B. Sayre, now in the center of things as U. S. High Commissioner of the Philippines and Major General J. M. Wainwright, also in the Philippines, are other Episcopalians who are now serving democracy. (Press Association and Keystone photos.)





The District Commissioner greets the Rev. D. W. Irving at St. Luke's Church, Haifa.

THE crash of guns at the very gates of the Holy Land today has brought peace within the borders of this once troubled land. For the new great war has united the Jews and the Arabs of Palestine and has rallied them to the Allied cause. For many months no serious internal disorder has occurred to mar the new-found harmony between these traditional foes, and today missionaries are once again able to travel freely about their work. And they are finding a ready welcome even in what had

The Bishop in Jerusalem and Palestine's High Commissioner, in St. George's close.



World War Promoting

CONFlict IS UNITING JEWS AND ARABS



A camel caravan passes along a narrow, crowded Syrian street in Sidon's bazaar section, lined with stalls of the weaver, dyer, carpenter and shoemaker. Adelbert Barslett photo.

been the most bigoted Jewish colonies.

The war has quickened an interest in Christianity among many Jews. The services in Christ Church in Jerusalem and Jaffa during the past year have been crowded and have included many Jews. Mission schools are full to overflowing, and baptisms and confirmations of Jewish converts are growing constantly. Beneath all the racial, language and religious differences in the birthplace of the Prince of Peace, is a growing Christian unity.

Despite the critical situation during the last two years when the European conflict spread across the Mediterranean Sea and threatened to engulf the Holy Land, the Bishop in Jerusalem, representing the Anglican Church, determined to carry on. His courage and foresight have been amply rewarded. And today the Christian schools, hospitals, and churches are spreading the Christian doctrine of good will and charity toward all men regardless of race, creed, or color. Indeed, one of the most potent healing and unifying forces in Palestine has been the Christian schools.

Lying athwart the highways of three continents, the Holy Land hears the rumble of mechanized troops and the

These enterprises are aided by the Good CHURCHES

St. George the Martyr, Jerusalem.
St. Luke's, Haifa.

All Saints', Beirut, Syria.

St. Paul's, Nicosia; St. Helena's, Larnaca;
St. Barnabas', Limassol; St. George's, Troodos.
All on the island of Cyprus.

SCHOOLS

St. George's for Boys, Jerusalem.
English High for Girls, Haifa.

roar of airplanes overhead and sees precious cargo ships plying back and forth through the near-by Suez Canal. But the fighting has all taken place in the neighboring countries of Egypt, Ethiopia, Syria, Greece, Iraq, and Iran.

Fleeing refugees, speaking every language both ancient and modern, and reinforcements of troops, doctors, and nurses have taxed the resources of already over-crowded Jerusalem. New tasks, too, are born of the war, says the Rev. Canon Charles T. Bridgeman, the American Church's representative on the staff of the Bishop in Jerusalem.

"The presence of British troops has made necessary soldiers' clubs to provide recreation for the men when on

Peace Within Holy Land

ANCIENT PALESTINE AS EASTER NEARS



St. George's Church, Jerusalem, commonly called the Cathedral, is headquarters for the American chaplain, the Rev. Canon Charles Thorley Bridgeman.

Friday Offering:

St. Luke's for Boys, Haifa.

The Bishop's School at Amman.

School (boys and girls) at 'Ain 'Anab, Syria.

The Jerusalem Girls' College.

British Community School, Jerusalem.

HOSPITAL

St. Luke's Hospital, Hebron.

HOSTEL

Hostel for Pilgrims in St. George's Close, Jerusalem.

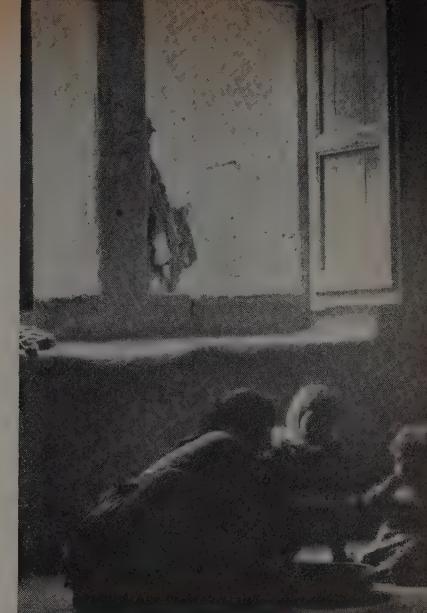
leave. Nurses, weary with long hours in hot climates, need rest and refreshment. St. George's Hostel, normally occupied by care-free American tourists and others, has been lent to the Australian Red Cross as a leave center for their nurses. Hospitals pour out a stream of convalescents in dire demand of kindness and hospitality. For all of these the Church and its people make provision."

The Holy Land is the home of many ancient faiths and is sacred to three great religions—Jewish, Moslem, and Christian. More than 100,000 Christians—most of them Arabic-speaking people—live within its borders. Descended from the ancient Canaan-

ites, the Samaritans, the Greeks, the Jews, the Armaenans, European Christians and others, these Arabic-speaking Christians are all that is left of the once dominant Christian population which forsook paganism and Judaism during the first six Christian centuries. Most of them today are affiliated with the great Graeco-Russian Orthodox Church. Out of the entire population of 1,350,000, 800,000 are Moslems and 450,000 are Jews.

Since the war has curtailed much of the Church of England's work in Palestine, the responsibility for carrying it on has fallen upon the American Church. In addition to many other duties Canon Bridgeman is giving practically three days a week to pastoral care and to preaching to the British colony in Jaffa. Also, he is assisting and advising many of the Abyssinian refugees who fled to the Holy Land when their country was occupied by the Italians nearly six years ago.

"The weekly trip to Jaffa," he says, "and the change of looking out over the blue Mediterranean from my flat there (as well as enjoyment of the sea bathing and fishing when time permits) have been as refreshing as a weekly holiday."



Bartlett photo

An Arab mother and two children have supper in their humble one-room house.

The work of the Anglican Communion in the Holy Land began early in the nineteenth century. The first bishop, the centenary of whose consecration was celebrated recently, was Michael Solomon Alexander, professor of Hebrew at King's College, London, and the son of Jewish parents. For more than a half century American Churchmen have coöperated with the Church of England in furthering Christianity in Palestine through the Good Friday offering. This year they once again may support the bishopric in Jerusalem through this medium.

Two Jewish fishermen linger awhile in the sun on Palestine's ancient Sea of Galilee.
Publisher's Photo Service

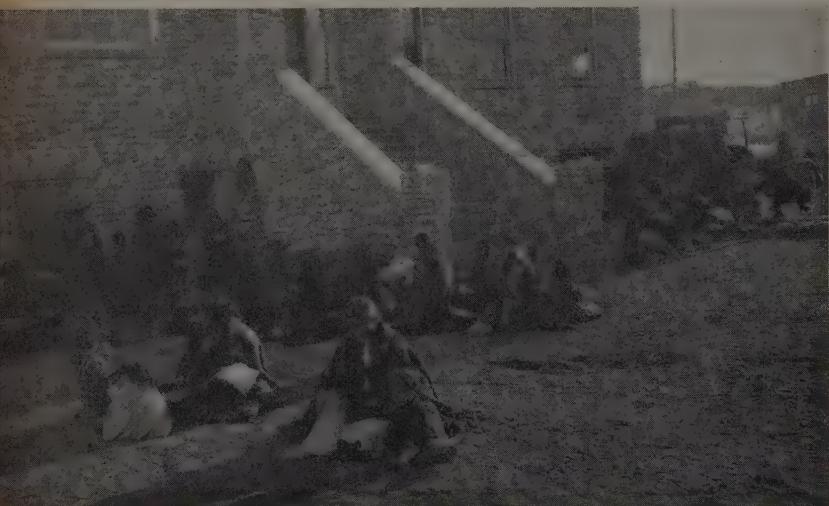




Hospital Vie

SAN JUAN MINISTERIN

Miss Jane Turnbull, R.N., a United Thank Offering worker, takes a blood count at the old San Juan Mission Hospital for Navajo Indians in Farmington, N. M. Burleson photo.



(Above) The Navajo Indians find the mission a friendly place at all times and enjoy going there. (Below) The Rev. R. Y. Davis and Miss Turnbull visit Indian home.



EVEN by day, in the bright desert sunlight, it is a trick to find the way over the river and up the hills from Farmington in the extreme northwest corner of New Mexico to the San Juan Indian Mission. By night, after the paved highway is left and the winding roads get narrower and rougher, the stranger will almost despair of finding the way when suddenly, like a lighthouse to mariners, the mission lights come into view.

Church and hospital work together here. Over these same roads, not in smooth touring cars but in jolting wagons, come the sick and injured Navajo Indians to the one place which for twenty-five years has been their resource in need. There is a government Indian hospital at Shiprock, thirty-five miles away, and the next nearest is 130 miles distant.

No bridge spanned the San Juan River in the early days of the mission and most of the time that temperamental water was either too low to be ferried or too high to be forded. All the mission supplies and the missionaries themselves were transported in a box hung from a cable thirty feet in the air.

Among the dozen or more patients in the little hospital today will usually be found a young mother and her first baby, another with a baby desperately ill, having perhaps waited too long before trusting him to the hospital, and in the men's ward a man with some broken bones. The rough desert life produces many emergencies. Once an Indian boy with a skull fractured in sixteen places lay unconscious for eleven days but the doctor pulled him through and he went back to school. Another boy helping to put dirt on the top of a hogan was badly hurt when a pitchfork penetrated to the base of his brain. His father is a medicine man and one of the most influential of the tribal councilors. After three days they sent word to the hospital to meet the

With Medicine Men

NEW MEXICO'S NAVAJO INDIANS

boy eight miles from the mission. Brought ten miles over the rough roads, he lay under a tree by the roadside, unconscious, his neck twisted. He too recovered and now is often seen at church. Rattlesnake bites are frequent—even the mission dog, temporarily vanquished by a rattler, enjoyed Dr. Moran's courteous attention and got well.

The Rev. Robert Y. Davis, priest in charge of the mission, Dr. Michael D. Moran of Farmington, a Roman Catholic who contributes his services to the mission hospital with only a small remuneration to cover minor expenses, and the one lone nurse, Miss Jane Turnbull, who is practically on 24-hour duty, all work together as a unit.

A beautiful chapel adjoins the hospital and is crowded, with chairs out in the hall even where the chancel cannot be seen, at Sunday services when Indians come in from miles away. Total attendance is over 7,000 in a year. Mr. Davis also goes out to hold services in the chapel at the field station, Carson's Trading Post, and the nurse answers many calls for help from patients who cannot get in to the hospital.

The chapel out at Carson's is a remarkable instance of using native Navajo crafts. The building itself is of local field stone. The altar has a fine panel of petrified wood. A cross and candlesticks were made and carved locally, and the dossal is a rare piece of ancient Navajo weaving.

Modern tourists do not always realize how old a craft the Navajo rugs represent. Navajo women were weaving twigs and fibers of native plants when the first white men came. When the Spaniards arrived in 1540 and brought sheep, the Indians soon became famous weavers of woolen cloths, dyeing them with vegetable dyes of their own invention. The rugs are now a chief source of income to many Indian families.

Old Navajo medicine men still exert

their misguided influence over these primitive people. Nomads, tending their flocks of sheep, hunting the scanty herbage, threatened with drought, and never far from the poverty line, the Navajos are perhaps the least advanced of any American Indian tribe but their numbers are increasing and the younger generation responds to training. Some of these babies welcomed so happily by the San Juan staff will be leaders among their people later on. The National Council aids the San Juan Mission with an annual appropriation and with the salaries of priest and nurse, Miss Turnbull's coming from the United Thank Offering.

Welcome, Rhode Island

Rhode Island is the fifth diocese to boast of a diocesan edition of *FORTH*. Joining Louisiana, Delaware, Montana, and Western New York, Rhode Island is hoping to have *FORTH* in every Church home in that diocese in the near future.

Under the leadership of Bishops Perry and Bennett, a Rhode Island Edition is now under way. Eight pages of diocesan news are bound into the regular edition of *FORTH*. Thus Church people get local as well as national and foreign news of the activities.

The diocesan edition plan was launched just a year ago with editions for Louisiana and Delaware.

Travel in Alaska—"We boast of one car," writes Bishop Bentley, summarizing mission travel in Alaska, "half a dozen of our men use dogteams, several have small boats with outboard motors they use in the summer, visiting their people along the great rivers. River steamers are also used, and ocean going ships on the coast. Some men travel on trains. A few use airplanes. And some just walk, not a few blocks but perhaps 100 miles to outlying camps. We have not yet used submarines but now that they are coming to Alaska, we may."



Many little Navajos get a good start in life at the mission hospital. Burleson photo.



(Above) Big sister looks after baby while mother weaves and father tends sheep. (Below) These boys often visit the mission.





Malay scenes: An old Rangoon temple, Sumatra tax collector, Singapore rubber, young Java candy vendor (*Gendreau photos*). S.P.G. basketry pupil, Rangoon. (Below) Singapore Girl Guides.

Malay

SIX British missionary stations in the region now being torn by the war. The six stations ministered to by 140 British and 130 native clergy of many races, and several hundred lay workers, both British and native.

Singapore, that little island twenty miles square, like the exclamation point below the Malay peninsula, was a bit of jungle with one tiny fishing port when Sir Stamford Raffles became factor for the East India Company from the neighboring rajah of Malacca. Its new bishop, James L. Williams, took office only seven months ago, charged with the care of missions in the Malay states and also has among his Anglicans, mostly British, after in Thailand, Java and Sumatra. Thirteen languages are used in the services of this diocese.

Going north, the Malay peninsula runs into Burma, where George Gendreau is Bishop of Rangoon, one of the fifteen dioceses of the Church of England. In Rangoon ancient temples, gilded with gold leaf, buildings in a far-off land look down on a wild melee of



ons Are On Orient's 'Maginot Line'

ed up on the docks, on the way to
ina. North from Rangoon goes
pling's Road to Mandalay, and fur-
er north, at Lashio, starts that more
uous highway, the Burma Road.

Long before either road was ever
ard of, in fact, the year before Kip-
ing was born, S. P. G. (Society for
the Propagation of the Gospel) mis-
sionaries were taking the Church to
the Burmese, Karens, Chins and other
l tribes of this region.

Singapore's nearest Anglican neigh-
er to the East is the diocese of Sar-
ak and Labuan, on the island of
orneo. The former bishop, Noel
udson, on his visit to the last General
nvention taught American Church-
en how to pronounce that diocesan
me (Sarawak and Labooan).

The British "white rajah," Charles
ooke, and his Supreme Council have
ved to Sydney. What is happening
ow to the fifty congregations and their
ergy and bishop, Francis Hollis, only
ne will tell. Malays, Chinese, Japa-
se, land Dyaks, sea Dyaks, and peo-
le from India, Europe and the Philip-
nes are among the communicants of
is "land below the wind." What-
er the wild man of Borneo may have
en in the past, he would never be

recognized among the gentle and cor-
dial Church people who travel for
miles in their dugouts down winding
rivers from villages deep in the jungle,
to meet the bishop.

Flying southeast from Borneo a
thousand miles, over Celebes and the
Moluccas, a plane will alight on that
other huge island, New Guinea or
Papua. New Guinea and Borneo are
each a few thousand miles larger than
Texas. The diocese of New Guinea
belongs to the Church in Australia and
is one of eight mission fields supported
by the Australian Board of Missions.
Philip Strong, the bishop, lives on
Samarai, the tiny island off the south-
eastern tip of the mainland, when he
is not traveling over his diocese, as he
is most of the time. He writes of a
glorious celebration of the diocese's
fiftieth anniversary, with 800 com-
municants and throngs of other people
crowding into the new cathedral at
Dogura.

East again from New Guinea are the
two vast island dioceses of Melanesia,
under Bishop Walter Baddeley, and
Polynesia, under Bishop Leonard
Kempthorne. These groups of islands,
scattered over thousands of miles of
sea, are two of the nine dioceses which

make up the Church's province of New
Zealand, and they receive support from
the Australian and New Zealand Mis-
sion Boards.

Only when the searchlights of the
world are turned on this enormous re-
gion do people on the other side of the
earth realize how much they owe to
the labor of the many races who in-
habit these countries and islands. A
list of their exports would make a
statistician's field day. Rubber trees
practically cover the Malay States.
The world's greatest tin supply is here,
and the fifth greatest oil-producing
area. Ninety per cent of the world's
quinine comes from here, to say noth-
ing of pepper and tapioca, kapok and
teakwood, paraffin, and tons of tea.

Names now prominent on the cur-
rent war map, strange to many Ameri-
can readers, Rabaud, Tulagi, Bougain-
ville, are old stories to the British mis-
sionaries. One of the women on the
Melanesia staff visited Tulagi not long
ago in a mission launch, the *Malaita*, a
boat that looms large in the islands
though it is but a midget of 3,000 tons.
Said a little girl of Tulagi, gazing at
the launch, "If the enemy struck a ship
as big as this, he couldn't do it any
harm, could he?"



Chairman: Donald B. Aldrich



Headliner: Paul Tillich



Panel Leaders: Frederick C. Grant
(below) George F. Thomas



Church Congress to Meet

SESSIONS IN INDIANAPOLIS MAY 5-8

DISTINGUISHED clergy, educators and laymen will participate in discussions on the state of the Church today at the triennial meeting of the fiftieth Church Congress to be held in Indianapolis May 5-8. This Congress will explore the contemporary war situation and will seek to discover what constructive contributions can be made by Churchmen in America.

Each topic will be discussed by a panel composed of men representing various kinds of opinion, with open discussion following. Since the Congress has been assured the coöperation of the Indianapolis Federation of Churches it is expected that men and women of other denominations also will take part in the discussions.

The Congress' program has been drawn up by a committee of prominent clergy and laymen and representatives of college and university faculties. Members are to be found in fifty-seven domestic dioceses and in Alaska and Mexico.

Among the topics to be discussed at the Indianapolis meetings under the general title of "Drift or Mastery in a Changing World?" will be "Storms of Our Times," "The Laity in Community Life," "The Laity in Relation to Education," "The Church Taking Its Bearings," and "Forward in Service."

Addresses will be made by the Presiding Bishop; Bishop Robert E. L. Strider of West Virginia; the Rev. Paul J. Tillich of Union Theological Seminary, New York; Dr. Henry B. Washburn, executive secretary, Army and Navy Commission; Dr. Gordon Keith Chalmers, president, Kenyon College, Gambier, Ohio, and the Rev. H. Ralph Higgins, rector, St. Mark's, Grand Rapids, Mich.

Those participating in panel discussions will include: Professor Frederick C. Grant, Union Theological Semi-

nary; Dean Angus Dun, Episcopal Theological School, Cambridge, Mass.; Dr. Joseph Fletcher, director, School of Applied Religion, Cincinnati, Ohio; Dr. Clark Kuebler, Northwestern University; Dr. Cyril C. Richardson, Union Theological Seminary; Dr. George F. Thomas, Princeton University; Dr. Daniel A. McGregor, executive secretary of the National Council's Department of Christian Education; Professor Theodore M. Greene, Princeton University, and the Rev. John Huess, Jr., rector, St. Matthew's, Evanston, Ill.

Church Congress, founded in 1874 by Phillips Brooks, seeks to express the "whole mind of the Church" regardless of types of Churchmanship. Its continuing aim has been to examine both contemporary society and the Church and to seek better ways in which the latter can lead society forward. Varied subjects presented at the forty-nine congresses held in the past sixty-eight years have ranged from "The Sunday Newspaper" to "The Gospel and the Predicament of Modern Man."

The Rev. Donald B. Aldrich, rector of the Church of the Ascension, New York, is chairman of the Church Congress. Other officers are: the Rev. Raymond Cunningham, secretary, and Miss Rose Phelps, treasurer and executive secretary.

Seven little Chinese schoolboys set out to learn English. "They were just the common clay of China," their teacher recalls, "just the same material as in thousands of today's refugees." Five graduated from American universities, one from the University of Edinburgh, three are Phi Beta Kappas from Harvard, Yale, and Columbia, one is a well-known bacteriologist in China, four became presidents of leading China colleges, two became ambassadors to Belgium and the United States.



Children of St. Anthony's dressed in white for a solemn procession. Church activities include religious drama, educational movies.

Italian Churchmen Are Loyal to U. S.

ST. ANTHONY'S PARISHIONERS, HACKENSACK, N.J., BACK WAR EFFORT

WHILE the land of their birth is officially at war with the United States, thousands of Italians in this country now American citizens are remaining loyal to Uncle Sam. Typical of these are the Italians in the little Episcopal Church of St. Anthony in Hackensack, N. J.—first and second generation Americans who love this country and its customs.

"For nearly eighteen years," says their rector, the Rev. Joseph Anastasi, who was born in Messina, Italy, "it has been our aim to instill this feeling in our people so that they will understand the Church and be at home in any American parish where they may happen to be."

Religious services in this little church are conducted in two languages—Italian and English. The latter is used for the children and youth, although many of the adults, whose command of English is limited, attend this service following it with the English Prayer Book and using the English Hymnal. But a few old Italian traditions are still observed too, like the Creche at Christmas and the Solemn Procession at the Midnight Mass with the singing of the popular Italian carol "Tu scendi dalle stelle."



The Rev. Joseph Anastasi has been rector of St. Anthony's since 1923.

Since the Italian services are a translation of the Prayer Book, an American-born person can follow them without trouble. If he hears "Il Signore sia con voi" he consults the Prayer Book and sees that this means "The Lord be with you." Or when in the Communion Service he hears "Preghiamo per tutti gli ordini della Chiesa di Cristo" he knows that this means "Let us pray for the whole state of Christ's Church."

The work among the Italians in

Hackensack was begun by an ex-Roman Catholic priest in 1915, but things did not progress as well as had been expected and after a few years the church was closed. Then in 1925 representatives of the congregation called upon the rector of Christ Church in Hackensack and asked that help be given them with Holy Week and Easter Day services. The aid was given and the following year, after much negotiation, St. Anthony's was made an organized mission of the Diocese of Newark.

Hackensack's Italian colony is composed of approximately 5,000 laborers, factory workers, carpenters, professional men, mechanics, plumbers and stone masons. About one-tenth of these, representing 107 families, belong to St. Anthony's Mission, which today is one of the most successful pieces of Italian work in the whole Episcopal Church. On the whole the parishioners are faithful and devout. They send delegates to the Diocesan Convention, take part in Diocesan activities and do their full share for both the work of the Diocese and the Church at large.

St. Anthony's has been built on a firm American foundation and is helping to rear good citizens for both Church and nation.

SINCE pre-Revolutionary days when young Alexander Hamilton was one of its most promising students, Columbia University has had a democratic religious tradition. The first charter granted in 1754 to King's College (as the university was then called), provided that the trustees of this newly founded college should never be empowered to discriminate against teachers or students on account of their religious faith.

And so, in the words of Dr. Nicholas Murray Butler, Columbia's president, the university "welcomes and has welcomed students and teachers of every form of religious faith when they are honest, sincere, high-minded and genuine."

Although the university's chapel is Episcopal and its chaplain, the Rev. Raymond C. Knox, is an Episcopal clergyman, chapel services are not intended for Churchmen only. Instead, they are designed to meet the varying spiritual needs of all the university's nearly 20,000 students and faculty.

Chaplain Knox, too, in his personal contacts with the students has tried to give them a serviceable religious faith. And to those who think that cosmopolitan Columbia youth are disinterested in religion he likes to tell the story of one of his evening discussion groups.

This group met at 10:30 and in the beginning consisted of only a dozen boys. But soon the news about these interesting discussions spread throughout the dormitories and shortly there were seventy-five or more boys attending each weekly session. They surveyed every religious topic from immortality and belief in a personal God to the Bible as literature. "And never

once did we break up before one o'clock in the morning," says Chaplain Knox.

Opportunities offered at Columbia for the cultivation of religious interest and life are: chapel services, elective courses in religion and student religious organizations.

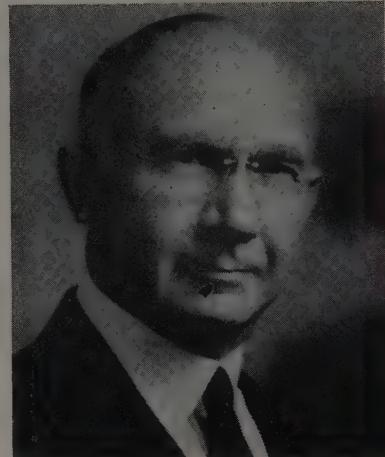
St. Paul's Chapel, an attractive red brick structure, was completed in 1906 and occupies a central place on the campus. In addition to being used for daily, Sunday and special services, such as the Baccalaureate and Commemoration, it also serves for weddings, baptisms, and funerals of persons connected with the University. Music for the services is furnished by a choir of fifty university students, directed by Mr. Lowell P. Beveridge.

Dr. Knox, who came to Columbia in 1908 and was the first chaplain actually to serve in residence, considers his most creative work has been in establishing courses on religion in the curriculum. In 1909 a course in the Bible was first introduced in Columbia College, open as an elective to all students.

"At that time," Chaplain Knox points out, "such instruction was offered in denominational schools and in some colleges, but, generally speaking, courses in the Bible did not have

Fellowship Stressed

FAMOUS OLD UNIVERSITY'S PROG



Chaplain Raymond C. Knox who will retire this summer after 34 years at Columbia.

an established place in higher education." Since then, he declares, the advance made in scholarly investigation of the Bible and the growing understanding of it in relation to its historical background have shown its indispensable place in our religious and cultural heritage.

With the course in the Bible given in 1909, the first step was taken to form a department of religion. The Chaplain's course also has been regularly

Students pass the chapel on way to class.

Keystone



Dr. Andrew Osborn, clergyman, addressing a Christian Association "Open House."
Loft Photo



Columbia Religious Work

DIGNED TO MEET NEEDS OF ALL STUDENTS



The Rev. Stephen Bayne, rector, St. John's, Northampton, Mass., is chaplain-elect.

conducted in Barnard College, and in University Extension. Further subjects in the field of religion may be studied under the guidance of other faculty members and students today can work for a doctor's degree in this department.

Third among the religious opportunities open to Columbians are the student organizations for study and discussion, and for promoting Church loyalty and active service. Some years

ago the Brotherhood of St. Andrew did excellent work. At different times groups have been formed, such as the St. Paul's Society, the Church Club, the Canterbury Club, the type of organization varying according to need. Mr. Holt Graham, a candidate for Orders, assists in the men's work, while Mrs. Louise Ladd, assistant to the Chaplain, has a flourishing group of Barnard Episcopal students. Interest is taken in the programs and activities of the College Work of the National Council and delegates are sent to student conferences whenever possible.

Prominent among the student organizations is the University Christian Association. Interdenominational in character and open to all university students, the Association arranges for study groups in various fields, for social work and for inter-collegiate relations. It is directed mainly by the Rev. Robert G. Andrus, counselor to Protestant Students; the Chaplain's two assistants are sponsors of the Association. Now definitely a "going concern" at Columbia, the Christian Association operates closely with the chapel and one of its committees plans the Monday services.

During Dr. Knox's first year as chaplain he helped the Jewish students

celebrate the Festival of Lights—a ceremony in which he has taken part nearly every year since. He also sought to be of aid to Roman Catholic students. But finally, at his suggestion, the office of counselor was established. Acting under the direction of the Administrative Board of Religious and Social Work, of which the chaplain is chairman, the University now has three Counselors—Protestant, Catholic, and Jewish, each with definite responsibilities and also carrying on together helpful co-operative activities.

Chaplain Knox, who has taught nearly 2,000 Columbians, characterizes as "out-worn" the belief that there is any conflict between science and religion. "The type of preaching and the courses in religion at Columbia," he says, "are respected intellectually by the students. Bible study has increased beyond expectations and students are showing a new awareness of religion's significance in human history and society.

"Always the movement and the development of our work here have been in the direction of better understanding, of closer fellowship and of co-operative endeavor."

And now, after thirty-four years of service Dr. Knox, called the "rowing chaplain" because he rows daily on the Hudson, is retiring at the end of the summer session. His successor will be the Rev. Stephen F. Bayne, Jr., rector of St. John's Church in Northampton, Mass., and chaplain to the Episcopal students at Smith College. Mr. Bayne is a graduate of Amherst College and of the General Theological Seminary. He was ordained to the priesthood in 1932.

Colorful Christmas candlelight service is held annually in chapel.
Herald-Tribune Photo



Chaplain Knox (fourth from left) entertains at tea in his home.





The Presiding Bishop with Bishop Juhan (left) and Bishop Sherrill (right) at House of Bishops meeting in Jacksonville, Fla.

ABOVE is the message which the House of Bishops, through the Presiding Bishop, sends out to the whole Church. It was sounded at a meeting of the House held in Jacksonville, Fla., February 4 and 5. It was the keynote of what may prove to be an historic session, with nearly 100 bishops in attendance. Other sections of the Presiding Bishop's message are found on Page 5 of this issue.

The bishops gave hearty endorsement and full support to the Army and Navy Commission's program for work among men in the armed forces and were cheered by an announcement of two gifts amounting to \$12,000 from Detroit.

Endorsement and commendation of the conduct of the nation's foreign and war policies were voiced in a message sent to President Roosevelt.

After the Presiding Bishop had outlined his plans for the second full year of *Forward in Service*, starting next fall, the House gave its assurance of complete coöperation in carrying out the theme: Conversion to Christ through World Service.

Bishop Henry W. Hobson of Cincinnati, called the bishops to lead the Church in an aggressive forward program, saying that "the war is the very reason why we can go to our people and expect more effort and more sacrifice of them." He added: "Defeatism and the defensive attitude will kill

Defeatism Renounced As Wartime Attitude

We live in days which are going to test each and every man. Not only individuals but also the corporate life of our day must face this testing. We bishops of the Church will be tested. The clergy will be tested. Our Church members will be tested. The Church as a living organism will be tested.

In this testing a relentless judgment will be passed upon the worth of every man and corporate entity and the worth will be determined not by good intentions but by the capacity to meet heroically the crisis of our day and to go forward. The ability of any man or organization to meet the test is determined by the spirit of courage, faith and sacrifice which give victory in the face of overwhelming difficulty. . . . We must have a reckless eagerness to give ourselves for the cause we serve that it may survive.

We are called as never before to prove our belief in the cause of Christ. Courage will drown the voice of defeatism which tempts us to think that the work of the Church might have to wait because retrenchment would force us to get along with less. Clear and alert vision will dispel the Maginot Line complex which might blind us with the idea that the Church must be content to be on the defensive in these days. . . . We renounce defeatism or the defensive position because we know that only thus can the Church lead in this moment of world crisis.

the Church. An aggressive forward attitude must prevail in every parish."

Sessions of the House were held at St. John's Church, Jacksonville, with Bishop Frank A. Juhan as host.

New Missionary Bishops

The House of Bishops in session at Jacksonville, Fla., elected six missionary bishops as follows:

New Mexico, The Rev. James M.

Stoney, Anniston, Ala.

Idaho, The Very Rev. Frank A. Rhea, Boise, Idaho.

Nevada, The Rev. William F. Lewis, Burlington, Vt.

San Joaquin (Calif.), The Rev. J. Lindsay Patton, Berkeley, Calif.

Honolulu, The Rev. Everett H. Jones, San Antonio, Tex.

Philippines, The Rt. Rev. Norman H. Binsted, formerly of Japan.

A general view of the House of Bishops as it met in St. John's parish house, Jacksonville, Florida, to consider wartime problems facing the Church.



Pension Fund Is 25

The twenty-fifth anniversary of the Church Pension Fund is being commemorated on March 1. On that date, in 1917, the first of 4,600 persons to benefit from the fund received his pension grant.

The anniversary this year is being commemorated by the publication of a 22-page pamphlet of extracts from the late Bishop William Lawrence's book, *Memories of a Happy Life*. These passages tell of the bishop's anxiety for a pension fund, his original struggle with facts and figures of pensions, the setup of the system, and his initial campaign, which resulted in gifts of \$8,700,000 to put the fund in operation.

The Rt. Rev. Cameron J. Davis, Bishop of Western New York and third president of the fund, has written a foreword for the pamphlet. "In a war-torn world," he says, "the fund stands firm and secure as the successful realization of a great vision. A blessing to thousands who have already benefitted from its existence, I hope that the Church Pension Fund may stand forever as a strong tower of defense on which countless thousands in the future may rely with confidence."

At last report the fund had assets of more than \$35,500,000 and an average age allowance, to retired clergy of nearly \$1,000.

Bishop Bartlett Killed—Bishop Frederick B. Bartlett of Idaho, formerly head of the National Council's Department of Domestic Missions, was killed in an automobile accident recently. He was a member of the National Council at the time of his death. Formerly he had been bishop of North Dakota.

This year marks the centenary of the British diocese of Gibraltar. In 1842 George Tomlinson, made bishop in Westminster Abbey, was charged with the care of British congregations "in the islands of the Mediterranean and in the countries bordering that sea." It was also hoped that the English bishopric would do much to interpret the English Church and continental Christianity to each other.



Dr. Kimber assures the Remington salesman he can write a piece of copy faster by hand than the typist can copy it on the machine, but a race proves the machine is faster.

Dr. Kimber Meets a Typewriter

And Clergyman Finally Buys 'New Fangled' Machine

IN an old-fashioned office at Church headquarters many years ago when the offices were in the Bible House on Astor Place, sat the Rev. Dr. Joshua Kimber, secretary for foreign missions, and a Remington typewriter salesman, out to demonstrate the first practical typewriter Remington had achieved.

All the letters, the world-wide correspondence of the Church's central office, were written by hand in those days. Dr. Kimber refused to believe that a typewriter could possibly write faster than he could write by hand. They agreed on a test, Dr. Kimber to write a piece of copy by hand while a typist wrote it on the machine. Dr. Kimber finished his copy and announced in triumph that he was through. The typist took from the typewriter the sheet of paper on which the copy was written not once but nine times. The typewriter was bought on the spot.

Dr. Kimber's son, the Rev. Robert B. Kimber, writing of this earlier time, says, "The atmosphere of the Bible House office was that of a closely knit family. The missionaries went out

from there, and returned from far and near."

When they came back, at first to Bible House and later to the present Church Missions House, there was one man, Walter Roberts, assistant treasurer of the board of missions, whom they found at his post for more than forty years. Over his desk passed all the funds of the Church's mission work. For forty years he attended every General Convention, where he was known and loved by bishops, deputies, and visitors.

He is most widely known as inventor of the little cardboard boxes which have been used by thousands of children in Church schools and by thousands of women for the United Thank Offering.

It Works!

"I feel that nothing that has been accomplished in my eighteen months as Bishop of Louisiana has been of more value to all of our work than our diocesan edition of FORTH."—Bishop Jackson.

Louisiana was the first diocese in the Church to adopt the diocesan edition plan.

Negro Youth Helpin

STUDENTS AT CAROLINA'S VOORHEE



A boy turns a bedpost made of pine taken from Voorhees' 200 acres of woodland.

BILL and Tom Monroe, two young South Carolina Negro boys, are busy these days learning how to help Uncle Sam win the war. For they are preparing themselves for jobs in one of the nation's big shipbuilding yards.

At Voorhees School, in Denmark, South Carolina, nearly 100 other students of Bill and Tom's age have enrolled in classes designed to train them for various jobs in defense industry. Started last fall the subjects

include metal working, fire bricklaying, welding and blacksmithing—all vital to the country's war effort. The Federal Government has shown its interest in this program by contributing approximately \$2,000 for tools and equipment.

But many other subjects besides defense trades are included in this old institution's curriculum. Like other schools under the aegis of the American Church Institute for Negroes, Voorhees stresses training in agriculture and industrial crafts. The school has a large farm which has been most successful and here potatoes, wheat, corn, and high grade cattle and hogs are raised. Usually the average annual crop of corn is from 400 to 600 bushels, but this year the heavy rains cut the crop to only about 50 bushels. Produce from the farm is not sold but is used by the students. The school, in coöperation with the state, also has gone in for reforestation and has been highly commended by public authorities for this program.

About seven times larger than the Institute's Calhoun School in Alabama, Voorhees through its industrial and academic training has had a great influence on Negro rural schools in the

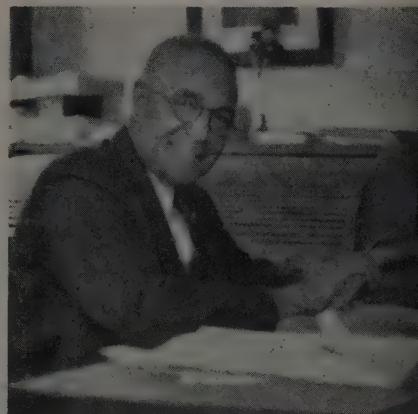
surrounding counties. Indeed, many of these schools' buildings have been erected by Voorhees students who have studied bricklaying, carpentry, painting, plastering, plumbing and electrical work in the classroom. Most of the buildings on the Voorhees campus also were built by student labor.

The girls, too, are learning practical arts. Among the subjects in their daily schedule are dressmaking, sewing, cooking and handcrafts. On the campus is St. James' building given over to the girls' trades. This edifice was given by St. James' Church in Wilmington, N. C., and is the first instance of a white parish having given a complete building to an Institute school. On the second floor is an apartment used for entertaining visiting guests and here girls taking the home economics course get practice in running an apartment, making out household budgets, and preparing meals for visitors.

In the part of the school hospital that is not used as a clinic, are housed girls who can pay only their tuition. These students bring in their own food, cook it themselves and live in the hospital wards—thus acquiring an educa-

A beginners' bricklaying class learns how to lay a foundation. On the Voorhees' campus are ten brick buildings and most of the work on these was done by student labor.

J. E. Blanton, principal, has given most of his adult life to improving Voorhees.



Uncle Sam's War Effort

SCHOOL LEARNING MANY DEFENSE TRADES

tion they otherwise could not afford.

Voorhees, situated halfway between Columbia and Charleston in the heart of the Negro population in South Carolina, was founded in 1898 by Miss Elizabeth E. Wright, a graduate of Tuskegee Institute in Alabama. For nearly twenty-five years it was carried on as a private school, but then was taken over by the American Church Institute for Negroes. Although it started with only seven children studying in chairs on Miss Wright's back porch, the school today has an enrollment of nearly 800 students and offers four years of high school and two years of junior college. It was named in honor of the late Mr. and Mrs. Ralph Voorhees of Clinton, N. J., who were among its early benefactors.

Dormitories are the school's greatest present need, according to the Rev. Cyril E. Bentley, director of the Institute. The girls' dormitory, built seven years ago, is now crammed to capacity. The boys' dormitory burned down several years ago and with the insurance money a barracks was erected. But this too is now jammed with young Negroes eager for an education.

Although many of the Negroes now

own or are building their own homes, three-fourths of the students' families live as tenants on white landlord farms, in unpainted houses usually without window panes, and with few partitions for privacy. Some of the children get their dinner promptly after school, but many have to wait until their mothers come from a day's washing or cooking.

Festive time for the students and the community is the sugarcane grinding season in November. Groups gather while the family mule is harnessed to a large oakpole attached to two strong iron vises which crush out the juice as the animal goes round and round. Bucketsful are carried to a huge iron boiler, built into a kiln, and boiled while two persons stand for four or more hours skimming the juice and stirring it until it is done.

The pecan, peanut and sugar cane season worries both mothers and teachers for nut hulls, sugar cane stalks and peanut shells seem to be everywhere. Hog-killing time has a special appeal with its chitter-bugs, liver pudding, pig feet, pigtails and hog head cheese. But perhaps nothing is looked forward to more than the water melon season for this is the choice



Agricultural students gather vegetables from the school's all-year-round garden.

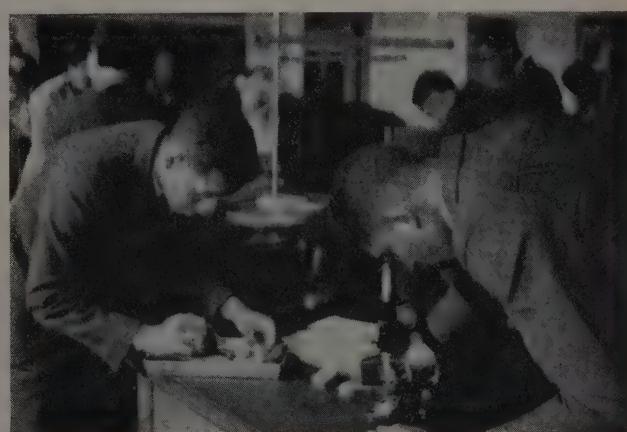
fruit so well grown in this region.

Since 1923, Voorhees has had as its principal Mr. J. E. Blanton, a graduate of Hampton Institute and an administrator of high order. Mr. Blanton, trainer of the Institute singers who have appeared all over the United States and at General Convention, is a half-brother of Dr. Robert R. Moton, late principal of Tuskegee Institute. Both are direct descendants of the ancient kings of the Zulus, one of the ablest of the old African tribes.

Fixing up a batter in the school's huge kitchen where many of the girls are getting practical daily instruction in cooking.



A biology class at Voorhees where students study academic as well as vocational subjects. Pupils range in age from 13 to 24.



Recent Books of Interest

Anne Merriman Peck has written a vivid and readable story of South America, *The Pageant of South American History* (N. Y., Longmans, 1941, 405 pages, photos, maps, \$3), from the time of the wonderful Incas and their forerunners down to the people of today. The book is well planned, with sections on the conquest, colonial empires, their development into nations, and the nations as they are now. Hardly any politics. The chapters on Brazil, in each section, are good background for study of the Brazilian Episcopal Church.

Among the many college students of the '80's and '90's who became religious leaders of wide influence, one of the most active and devoted was Robert Wilder, a pioneer in the Student Christian Movement. The "Movement" really did move; it took him, or he took it, into Great Britain, Scandinavia, southeastern Europe, the United States, and the Near East. His daughter, Ruth Wilder Breasted, tells his story in a small book called *In This Generation*. (N. Y., Friendship Press, 75 cents and \$1.25.)

Nearly 400 prayers in prose or verse are included in *The Golden Book of Prayer*, annotated by the Rev. Dr. Donald B. Aldrich, rector of the Church of the Ascension, New York. (Dodd, Mead, \$3.) All the most famous prayers and many less well known are here, from Christian, pre-Christian and non-Christian sources, Anglican, Roman, Eastern, Protestant, and pagan, with a number of Psalms, hymns, and *Prayer Book* collects.

The famous missionaries of Africa have had many biographical stories written about them but when any one story is wanted, it is usually hard to find. Here are thirteen in one compact volume, *Great Missionaries to Africa*, by J. T. Mueller, of Concordia Seminary, St. Louis (Grand Rapids, Mich., Zondervan Publishing House, 176 pages, \$1). The thirteen include Livingstone, Crowther, Mackay, Mary Slessor and others who went to Africa between 1816 and 1889.

Fritz Kunkel and Roy E. Dickerson dedicate their book *How Character Developes* (N. Y. Scribner's, \$2.50) to "all those—young or old—who seek to understand themselves better for the sake of finding a way out of their limitations into more satisfying and useful living." The primary and essential concern of this book is with the attainment of wholesome and healthy-minded personality.

Uniform with *Great Missionaries* is *John G. Paton, a Missionary Biography*, also by Dr. Mueller. Quoting many extracts from the Paton *Autobiography*, it is handier for use and more accessible than the older book.

Useful for reference and interesting to explore is the Rev. Dr. E. L. Pennington's 38-page booklet, *From Canterbury to Connecticut* (Hartford, Conn., Church Missions Publishing Co., 50 cents), tracing the episcopal lineage from Archbishop Abbott (1611) down to Bishop Samuel Seabury (1784), first American bishop, with biographical notes on the fifty-six bishops in the line, and a chart.

Written by the native suffragan of the Brazilian Episcopal Church, Athalicio Pithan, and published by the Church Press in Porto Alegre, *Caminhos da Fé, The Way of Faith*, is a small handbook in Portuguese, the language of Brazil, which should prove useful in making clear to Brazilians the nature of the Anglican, non-Roman Communion, and the Brazilian Church as a part of it.

I, Nathanael, Knew Jesus, by van Tassel Sutphen (N. Y. Revell, \$2.50) is an imaginary biography of one of the twelve Apostles, woven around the Gospel narratives. It adds a background of color and motion to a picture of daily life in the Holy Land in the period covered by the Gospel.

God's Ravens, by Julia Lake Kellersberger (N.Y. Revell, \$1.50). Notes and sketches on family life and medical mission work during twenty years in the Belgian Congo, written by a Presbyterian missionary's wife.

English Look at America

"To enable the members of the Church of England to know something more about the history and splendid achievements of our partner Church on the other side of the Atlantic," the Bishop of Winchester explains in a foreword, is the purpose of a small book, "Our American Partners," by the Rev. Canon J. McLeod Campbell, general secretary of the Missionary Council of the Church Assembly.

Canon Campbell says that "gratitude begets a wholesome curiosity," and that "great gifts gracefully bestowed kindle in the beneficiary an impatient desire for an understanding of the giver." He refers to the Episcopal Church's aid to British Missions, and urges that British people endeavor better to understand America. "Behind the unshakable courtesy of the educated American," he says, "even among those who are closest to us in sympathy and spirit, there is a silent resentment at the British refusal to take seriously the achievements and resources of America in the things of the mind."

Starting at 6 a. m., Mrs. Fannie P. Gross, a national field secretary of the Woman's Auxiliary, on a recent Sunday visited six South Florida Negro country missions in one day, speaking in each mission. She emphasizes the variety, both in size and character, of the Church's Negro parishes and missions, ranging from St. Agnes', Miami, with its 2,000 members, many of whom are well educated professional people, down to little missions with an actual membership of two, set in the midst of a community largely illiterate, where the need for the Church, she finds, is perhaps greater than anywhere else.

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America's "Prayer Minute" is at 6 p. m. daily and is being widely observed. Started by the Federal Council of Churches and endorsed by the Presiding Bishop, the minute is set aside for silent prayer and intercession, especially for the problems rising out of the war. A number of radio stations are observing the minute.

C. A. Mason Named

Appointment of the Rev. C. Avery Mason, S.T.D., of Staten Island, N.Y., as office secretary of the Forward in Service program, is announced by the Presiding Bishop.

Dr. C. A. Mason
Dr. C. A. Mason has taken over much of the administrative work of Forward in Service carried on thus far by the Rev. Dr. Arthur M. Sherman, thus releasing Dr. Sherman for important field conferences which are planned for the coming year. Such conferences, the Presiding Bishop said, are important and imperative parts of the Forward in Service plan.

Dr. Mason is rector of the Church of the Ascension, West New Brighton, S.I., and was formerly assistant at St. Stephen's, Washington, D.C., and later at St. Agnes' Chapel of Trinity Parish, New York City.

R.A.F. cadets from England now attending aviation school near Camden, S.C., are keeping the Rev. Maurice Clarke, D.D., rector of Grace Church, Camden, very busy these days. "We have done a great deal of entertaining for these men," Dr. Clarke reports, pointing out that of the 250 cadets usually in the school about eighty-three per cent are communicants of the Church of England. A dance and reception for each class is given soon after its arrival from England.



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Corporal Blum. Typical of many young Episcopal men who have had to interrupt their studies and are now in the U. S. Army is Corporal Morgan Blum of the 93rd Coast Artillery, stationed at Camp Davis near Wilmington, N. C. Now a Military Intelligence clerk, Corporal Blum prior to his induction was peacefully engaged in writing his Ph.D. thesis at the University of Chicago. A native of New Orleans, he received his B.S. degree from Tulane and his M.A. from Louisiana State. Now known as the poetry expert of Camp Davis, Corporal Blum, who speaks five languages fluently, is a frequent contributor to Poetry, Magazine of Verse, and the Kenyon Review, and is an expert on the poetry of the South. He attends both the Church services and the Y.P.S. League meetings at St. John's in Wilmington and is a member of the executive committee of the League.

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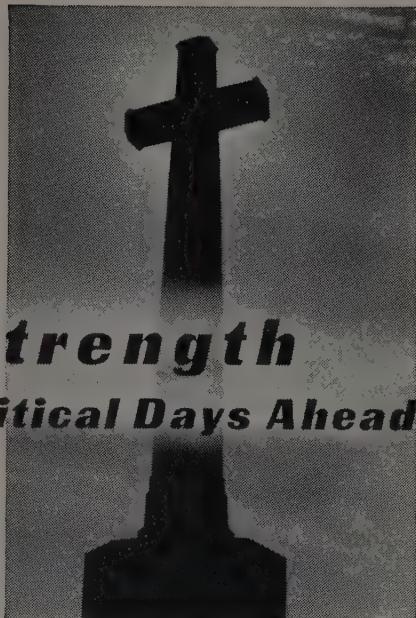
* Number two of a Series of Messages to Readers of FORTH Magazine.

Fund Aids Churches

Episcopal parishes and missions received loans totaling \$229,537 during 1941 from the American Church Building Fund Commission, according to a recent report by its treasurer, Richard F. Kent of New York. This amount represented an increase of \$133,357 over 1940. These loans to parishes and missions, Mr. Kent explains, are used for new churches, parish houses and rectories, for repairs, and also for refinancing existing loans. The Commission has a permanent fund of \$826,085, with an additional reserve fund of \$30,000.

Officers of the Fund are: Pres., Bishop Wallace J. Gardner of New Jersey; v. p., Seth Low Pierrepont, New York; secy., the Rev. Charles L. Pardee, New York; treas., Richard P. Kent; asst. secy.-treas., James E. Whitney, New York.

For Strength in the Critical Days Ahead



As we lift up our eyes for help, we realize that only with Divine Guidance can we hope to survive, either as a nation or as individuals.

In such times as these our worship and our prayers are enriched through daily devotions as provided in **The Upper Room**. Perhaps that is one reason why the regular quarterly circulation of this publication reached a record high with the January - February - March issue — 1,315,550 copies.

You, your group, or your congregation will surely find **The Upper Room** just as helpful as do these 1,315,550 readers. The cost is trivial — the return often priceless.

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C. F. Boynton in Puerto Rico

The only clergyman of the Episcopal Church available to hunt up Churchmen among the thousands of men stationed at two new naval bases in Puerto Rico, the Rev. Charles F. Boynton has arrived at his new post as priest in charge of St. Andrew's Mission at Mayaguez on the west coast of Puerto Rico. Besides

C. F. Boynton

work among men of the Navy, he has oversight of two congregations, one Spanish-speaking, in the care of a Puerto Rican priest, the Rev. Ramon Quiñones, and one English-speaking with the only English services in Mayaguez. Mr. Boynton was formerly student chaplain at the University of Wisconsin, Madison.

All of the property of San Francisco's Grace Cathedral, except the church and its chapels, has been turned over to the American Red Cross by Bishop Karl Block and Dean Thomas H. Wright. It will serve as the Disaster Relief Station for the entire downtown section of San Francisco.

Noon-day services of prayer and meditation have been instituted by St. Stephen's Church, Wilkes Barre, Pa., to assist people in the parish to meet the strains and demands imposed upon them by the war.

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Institute Director in Navy

The Rev. Cyril E. Bentley, director of the American Church Institute for Negroes which sponsors Episcopal normal and industrial schools in the South, has been called to active service in the Navy. The Presiding Bishop has asked the Rev. Dr. Robert W. Patton, for many years the Institute director, to carry on during Mr. Bentley's absence.

The letters "C. and C. C. S." form one of the more baffling combinations among English Church symbols. They stand for the Colonial and Continental Church Society, one of the larger missionary organizations sharing in the \$300,000 gift from American Church people. The C. and C. C. S. works in 29 dioceses overseas and provides English chaplaincies in 50 cities of Europe. Its share of the American gift will be used in Australia and India, and for current special needs in Europe.

A directory issued recently by the Conference of Church Workers among the Deaf reveals that there are 134 Episcopal parishes with communicants who are totally deaf and require the ministry of clergymen who can use the sign language. At present the Church has thirteen such missionaries, and seven "Chapels of Silence."

The management of the Hotel Cornhusker in Lincoln, Nebraska, believes that people, whether at home or on vacation, should go to church. It prints at the bottom of the weekly program of hotel events the slogan "Go to church somewhere, Sunday."



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Philippine Blackout Is Centuries Old

(Continued from page 7)

mother lost no time in seeking out the "mem-sip-ok," who explained that her son wished her to join him to care for his two dead children while he was absent in his distant school. She went home, and in a few days she died.

The "mem-sip-ok" are priestesses of a black-out darker than the impenetrable moonless night into which I peer from my open window as I write these lines. Men do not choose to live in black-outs; it is man's right to

walk in the light. The cities which cower in darkness to escape winged enemies from the sky are only a symptom of that black-out of human souls which has produced today's ghastly violence. And here in these quiet Igorot mountains we can see the root of it. Malign powers walk in the darkness where men fail to make God their friend. "I am the light of the world," said our Lord. "He that followeth me shall not walk in darkness."

Soochow Mission Serving Hordes of Refugees

(Continued from page 11)

keeper is provided with a small new stock of goods.

A young man whose arms were amputated after injury in a bombing is enabled to open a little store with his small brother's aid. A little school boy is losing his sight and his father who formerly could have helped him can do nothing; the mission sends the

child to St. Luke's Hospital, Shanghai; he returns, his sight preserved, father and son full of joy. An old-style scholar without a chance of employment in the present city has two children to care for and has pawned every spare stitch of clothes to stave off starvation a few weeks more; the mission buys clothes for the children, redeems the father's, and finds work he can do. All this from the China Emergency Fund and similar gifts.

Beyond the need of immediate relief stands the future with its certain need of trained leaders for the Church in the years to come.



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Trailer Chapel Covers Open Areas

In the wide areas of the mid and southwest when it is difficult for the people to go to the Church, the Church goes to the people. Through Southern Ohio, Iowa, Texas, New Mexico, Arizona, and California this winter will go "St. Paul's Chapel of the Road"—a trailer church carrying the Gospel to the isolated folk of these states. At the wheel will be the Rev. Benjamin Franklin Root, D.D., former rector of St. Andrew's Church in Waverly, Iowa.

A sign outside the trailer reads—"The Episcopal Church in the U.S.A., An American Church. The Church of Washington, Paul Revere, Franklin, Light Horse Harry Lee, John Jay,

Mad Anthony Wayne, Washington Irving, Daniel Webster, Francis Scott Key, and Franklin D. Roosevelt."

Inside the trailer, bought with money given by Churchmen all over the country, are twenty seats and an altar. In addition to the religious services which he conducts here, Dr. Root has a large screen on which he shows paintings telling the story of Christ's life.

Chaplain James R. Davidson, Jr., formerly Episcopal chaplain at Stanford University, has organized a post choir of seventy-five voices of the Aviation Corps at Barksdale Field, La.

The Rev. Benjamin Franklin Root of Iowa parks his chapel trailer on the edge of a midwestern school campus and talks to a group of young students during recess hour.



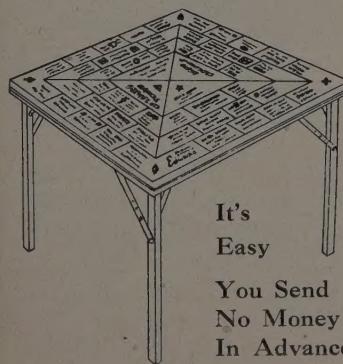
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FORTH QUIZ

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2. The Rev. Stephen Bayne, Jr. Page 22.
3. Dedication of the new church. Page 6.
4. They are increasing. Page 16.
5. Metal working, fire bricklaying, welding and blacksmithing. Page 26.
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7. Approximately 5,000 persons. Page 21.
8. The offering on March 8. Page 12.
9. American Church was organized, its constitution framed and amended Prayer Book adopted there, 1785. Page 8.
10. Phillips Brooks in 1874. Page 20.
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